CHRISTS POLITICIAN,

AND SALOMONS PVRITAN.

Deliuered in two Sermons preached *before the* KINGS *Maiestie.*

BY

THOMAS SCOT Bachelour of *Diuinitie and one of his Maiesties Chapleines.*

These two Sermons Epitomiz'de.

1

Beware of Men; Of Hypocrites beware.
Who likes not this, no friends but enemies are.

2

Be not too iust; Be not a Puritan.
Yet be as pure a Christian as you can.

LONDON
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TO THE HIGH AND MIGHTY Princesse ANNE Queene of *England*, *Scotland*, *France* and *Ireland*, &c.

THere is a time (*saith Salomon*) for all things. *God hath his time neuer limited; and yet in respect of the execution of his Will, he hath his time too, as we see lately by wonderfull example. What this age hath seene were enough to make a heathenish Atheist a Christian, and a licentious Christian, a Saint. But examples nor miracles can make men wise, without grace: that which mollified the* Israelites, *hardned the* Egiptians.

Since all things haue their time, there is a time for thankefull acknowledgment, aswell as of importunate vse. That God who made your Maiestie a meanes for my protection against the torrent of violent greatnes, makes me now a trumpet of your praise, and gines me a time (with some securitie) to sing the songs of Syon vnder the shelter of your gratious acceptance.

The last of these Sermons is the first that euer I

preached before his Maiestie, when I was sworne his Chaplaine. The first is that Sermon for which I was called in question, and in defence whereof whilst you stood, a great affront was giuen you by an vnequall opposite; so that I seemed not to suffer for it alone, but your Maiestie with me. I haue now sent it to your Highnes, that you may see wherein it deserued so many great exceptions, or I for it so strict a censure. The counsell it giues is plaine, but true. As it hath no rellish of Italian Courtship or Craft, so neither hath it any touch of Romish poyson: but proceeds from the simplicitie of Gods holy Spirit, which teacheth a foolishnes wherewithall to ouerthrow the wisdome of all Machiauelists. This is vpright and honest Truth which makes the Christian an euerlasting Politician; for the gates of hell shall not preuaile against him to his destruction, nor vphold Doeg, Achitophel, and Haman in prosperitie. To the patron of this Truth I commend your Maiestie in my daily praiers, and my owne innocencie I commend to your Maiestie my most gratious Patronesse,

Amos 7. v. 12. 13.

Whose most faithfull and thankfull seruant I remaine.

THO: SCOT.

POLITICIAN.

MAT. 10. verſ. 17.

Beware of men.

If any man ſhould aske me a reaſon, why at this time, in this place, and before this royall preſence I have choſen to ſpeake of theſe words, rather then of any other, I muſt tell him, that the vnfaithfulnes of friends in theſe our daies, the falſhood of flatterers in theſe our daies, the knowne and apparant plots of treaſon, which from time to time haue beene pretended, and practiſed againſt the Perſon of his ſacred Maieſty, againſt his ſucceſſion, and againſt the generall State of the Nobilitie, Clergie and Com-

Isa. 58. 1. Matth. 10. 17.

Moors of this Realme, are the causes, that at this time doe not only moue me to speake of these words, but to lift vp my voice like a trumpet, and to crie out aloude to all, that loue his Maiestie, or their Countrie, *Beware of men.* They are the words of our Saiour Christ spoken first to his Disciples, forewarning them of the hipocrisie and treacherie of the times they liued in, but yet they are not meerely personall, nor belonging only to them, but they are common to all Christians, continuing a generall precept of Christian pollicie to be obserued of vs, as well as of them, wherein we are to consider of fiue things. First, what manner of pollicie it is, that Christ heere commendeth to Christians, *viz.* a preuenting pollicie, which hee heere calleth wariness. Secondarily, what manner of Christians they are, to whom Christ commendeth this pollicie, *viz.* to those, that are harmlesse and single hearted, which before he called sheepe, in as much as them, that he saith, *Beware.* Thirdly, wee are to consider the persons, of whom hee biddeth them beware, *viz.* of men. Fourthly, we are to consider what manner of men

they are, of whom he biddeth them beware, viz. of those men, whom before he called wolues. Fifthly, wee are to consider the danger they standing that, when they are warned of such will not beware. For this same word, *Beware*, is not only a word of admonition, but of commination also, implying perill to their states or persons, that hauing good counsell giuen them by their friends, will not take it, when they giue it. *Beware ergo.*

5

Beware of men.] The warinesse, that our Sauiour Christ commendeth vnto vs, hath no affinity with the wilie wisedome, of this world (which consisteth altogether in the knowledge and practise of ill, and is enmity & foolishnes with God) but it is to be vnderstood of that wisedome of the spirit, which teacheth vs to be warie and wise in discerning and preuenting the crafte wiles of the children of this world, who (though they speake peace with their mouthes) haue alwaies warres in their harts against the children of God. And thus Christ himselfe doth expound the meaning of this same word, *Beware*, when he saith, *Be wise as Serpents*

Pro. 2. 14.

Iam. 3. 17.

Psal. 140. 2.

Math. 10. 16

pure & simple as doues, in these two different kinde of creatures, exemplyfying, vnto vs that wise care and wariness, which he here commendeth vnto vs. For as serpents are of all other beasts reputed the wisest to dis-cerne their enemies, and to saue themselues, when any mischiefe or danger is intended against them, so would he haue vs to be wise; to discerne between good and ill, truth and falsehood, honestie and hipocrisie, friendship and flatterie, that so we may bee the better able to meete with the trickes and manners of *Machauil* and *Politicans*, that looke vpon vs with smiling faces, and yet doe hate vs in their hearts. And as there is no foule that flieth in the aire, more innocent and harmelesse, then doues, vnto whom they are pursued and persecuted by the hauke, by the ringetaile, the bizzard, the owle, or any other their enemies are wont to saue themselues by flight and not by fight, sometime sitting in their douecoate, where they see their nests destroyed and their young ones taken away, and killed before their eies, neuer offering to rescue them, or to be reuenged of those, that thus doe harme them,

which

which all other foule do seeme in some sort to doe, but they alone; euen so must Christians do, and such simplicitie must be ioyned with their policie, that, though they know their enemies, that hate their persons, and seeke their liues, yet must they beare their malice with patience, and without violence or resistance vse all honest and ordinarie meanes to saue themselues not rendring euill for euill against their enemies. Christ mixeth the wisedome of serpents and the simplicitie of doues together, not wishing vs to be only wise as serpents are, nor only simple as doues are, lest wee should thinke, that one of these qualities were enough without the other, but he vrgeth and commendeth both vnto vs ioyntly, as things, that in godlie and Christian policie must both necessarily concurre together, and can not, nor may not be seperated asunder, the one from the other. Be wise, as serpents therefore, but be not only wise, as serpents, lest taking all of the serpent, and nothing of the doue, thorough superfluitie and too much subtilty of wit, you hate where you should loue, or do hurt, where you should

Rom. 12. 17.

doe good. Be simple likewise, as doues; but be not onlie simple as doues, lest thorough too much simplicity you take hurt by others: but be both, as Christ biddeth you to be, *viz.* wise, as serpents, to saue your selues, and simple, as doues, that you do no hurt to others. Be wise, but not without simplicity, *quia prudentia sine simplicitate calliditas est*: i. wisedome without simplicitie is craftinesse. Be simple, but not without wit, *quia simplicitas sine prudentia stultitia est*: i. simplicitie without wit is foolishnesse. Be wise as serpents to vnderstand and to eschew euill, *quia malum intelligere laudabile est*: because to discerne ill deserueth praise: but be simple, as doues to do ill, *quia malum facere vituperabile est*: i. because to doe euill deserueth blame. Be wise in vnderstanding that, which is ill, as serpents, but be simple in the practise of ill, as doues are. These are the qualities and the parts of that Christian policie which Christ heere commendeth to his Church, being onlie an honest harmelesse disposition and forecasting care in Christian men, desiring to preuent and auert perill from their owne estates and persons, without any

Hieron: in Oseam.

Rom. 16. 19.

practise

practise or intention of treachery to the hurt of those, that are their foes. And this, is the meaning of our Sauiour Christ, when he saith, *Beware.*

The persons, to whom this precept of policy is commended, are not all men in generall without difference, but only the best sort of Christians, whom a little before our Sauiour Christ called sheepe, which are a kinde of cattell of all other least prone to hurt and most easie and apt to take hurt, and least able to auenge any harme, that is done to them. Mat. 10. 16.

The Oxe, if he feele any hurt, can goare him with his hornes, that hurt him, the Dog can barke and bite him with his teeth, the Horse can strike him with his heeles, the Cat can scratch him with her nailes, the Lion can tare him in peeces with his clawes, the snake can stinge with his taile, the serpent can poison him with his breath, and euery other beast can do something to offend his enemie, that hurteth him, but all that the silly sheep can do, is only to bleare and bleate a little with his tongue, not able to doe any other harme, no not to him that is readie to

kill

kill him and cut his throate: such and so harmelesse is the disposition of the children of GOD, content to suffer all kinde of crosses and calamities of this life patiently for his sake, in whose cause they suffer, according to that confession of the Church, *surely for thy sake are we slaine continually and are counted as sheepe to the slaughter.* For alasse, what is the life of the best Christians, while they liue in this world, but a life of daily sufferings? what are Christians in this life, but the very obiects & subiects of wicked mens mouthes? how do all vngodly men clap their hands, and crie, there, there, so would we haue it, when they heare or see them suffer? Is there any thing amisse in the Church or common wealth, but they commonly are made the Authors and causers of it? Though the Lion, the Beare, the Bull, the Hogge, the Dogge, the Fox, the Asse, the Elephant, and all other beasts of the fielde doe trouble the water, and roile it with their feete, yet the wilie Wolfe chargeth onely the poore sillie sheepe to be the doer of it, and none but he beareth the blame of it. *Elias* is the onely man that troubleth *Israel*, not *Achab*, nor

Psal. 44. 22.

3. Reg. 18. 17.

the

the Prophets of *Baal*. None; but *Moses* and *Aaron* Gods ministers and messengers are the causes of all the mutines and murmurings in *Egypt*, not *Pharaoh* himselfe nor his sorcerers. Christ and his Apostles, and those, that say with them, are the disturbers of the peace of *Hierusalem*, not *Annas*, nor *Caiphas*, nor *Herode*, nor *Pilate*, nor any of the scribes, Pharises and Priests. *Desiderata in Ei simplicitas.* The godly minded man, that slandereth no ill of any man, that saith no ill of any man, that doth no ill to any man, is mocked and made a jeering stock in the mouth of every man. *Job* and *Tobi* both religious and godly men are both cast in the teeth with the sincerite and vprightnesse of their liues, as though it were a fault in men to liue honestly and deale plainely with men, or to shew themselues zealous and deuout in the seruice of God.

Those, that are not of the world, the world will hate them, euen as it hated Christ first. *Lot* is the most odious man in all *Sodome*, *Isaac* is flouted and laughed to scorne of *Ismael*, *Iacob* is threatned of *Esau*, *Ioseph* is sould of his brethren, *Moses* is menaced by

Iob. 2. 9.
Tob. 2. 14.
1. Mat. 5. 21.
Gen. 27. 41.
Gen. 27. 4.
Iob. 15. 19.
Iob. 15. 18.
Gen. 19. 9.
Gen. 21. 9.
Gen. 27. 42.
Gen. 37. 28.
Exod. 10. 28.

1. Sam. 24. 3. Thus, David is persecuted of Saul, Achab can
1. Reg. 22. 8. not abide Michaeas, Herodias hate the Elias, Iohn
1. Reg. 19. 2. baptists be headed of Herod, Christ is crucifi-
Math. 14. 10. ed of the Iewes, the apostles are imprisoned
Math. 27. 21. and commanded to be whipped by the
Act. 5. 18. 40. high Priest, suits not for felonies, murthers or
1. Pet. 2. 19. treason, that good and godly men are had in such contempt and hatred of the world, but because they doe not conforme themselves to the manners of the wicked, whom
1. Pet. 4. 4. they liue withall in the world. Because you
runne not with them in wicked and vngodly meetings, into the same excesse of riot, they speak ill of you. Wherefore did Cain kill his brother Abell, but because his own works were
1. Iohn. 3. 12. ill, and his brothers good? wherefore did
Gen. 27. 41. Esau hate Iacob? because of the blessing, wherewithall his father had blessed him; wherefore did all Iacob his sonnes conspire
Gen. 37. 4. against their yonger brother? because they saw their father loued him more, then hee did them. Wherefore did Achab hate Michaeas? Wherefore? (saith he) because he doth prophesie good, but ill vnto me. Lot is counted
2. Reg. 22. 8. but a fool of his owne sonnes in law, when he giueth them counsell to leaue their sins,
Gen. 19. 14.

and

and laboureth to saue their soules. *David* is flouted of his owne Wife, whom he seeth him extraordinarilie zealous in the seruice of his God: Those men, that are conditioned and qualified like sheepe; simbcent, harmelesse, simple and single hearted, religiously and peaceably disposed, not hurtfull to any, but readie and willing to doe good to all, those, and such like, while they liue in this world, which is altogether set vpon wickednesse, are like sheepe among Wolues, mocked, massacred, wounge and wronged, and put to the worst in euerie place. It is to them, therefore, that Christ speaketh, when he saith, *Beware*. 1.Sam. 6.16. 1.Joh. 5.19. Joh. 16.2.

The persons, of whom he bidderh them beware, are *Men*. For among all creatures there is not a greater enemie to man, then one man is to another. Be a beast neuer so sauage and cruell in his kinde, yet if a man come not neere him, he will not hurt him, but the malice of man is such, that whom he hateth, he will reach him with his heart, with his tongue, or with his hand, though he dwelleth neuer so farre from him. A serpent, though hee be a very venemous and

vile beast, yet standeth he in that awe and feare of man, as he dare not bite him, if he perceiue, that he feeth him; but when one man is bent to doe mischiefe to another, he feareth the face of no man. If a man anger a snake, she may perchance hisse at him, but go by her, and let her alone, and shee will creepe from him, but anger a man, and by and by his anger burneth into rancour, and rancour desireth reuenge. The Lion, though he be a verie fell and fierce beast, yet will he spare a man, and forbeare to hurt him, if, when it is in his power to hurt him, he fall downe and prostrate himselfe before him, but when one man hath aduantage against another, no kinde of humiliation or submission will content him. A Dogge, though he come of neuer so currish a kind, he will commonly barke at a man, before he bite him; but among men, he is commonly counted the wisest man, that will bite, before he barke. *Beware of men* therefore. He doth not say, beware of men, that are flatterers, backbiters, adulterers, drunkards, and others, that are giuen to such like vices, but generallie without distinctions of their

persons.

persons or qualities, he biddeth vs beware of men; meaning, that the very best is bad enough, and sometime as much to be feared, as the worst of all. *There is not one good man left vpon the earth, the faithful are minished from among the children of men,* they, that would be counted faithfull in these daies, *doe but flatter with their lippes and dissemble in their double harts. The best of all is as a brere, and the most righteous is sharper then a thorne.* Beware of men therefore. If this watch-word were needfull for the Apostles in their time, it is much more needfull for vs and in our time, how much apter and likelier we are to be deceiued now, then they were then, both because the number of deceiuers is greater now, then it was then, and the manner of mens deceit also more mistical now, then it was then.

Mith. 7. 2.
Psal. 12. 1. 2.
Psal. 12. 2.
Mith. 7. 4.

For Christ himselfe doth tell vs, that immediately before his comming and the end of the world, many will shroude themselues vnder his name, carying his word and Gospell in their mouthes, and yet be dissemblers and deceiuers for all that, and be so cunning & so close in the conuciance of their collusion, that, if it were possible, the very elect

Mat. 24. 5.
Mat. 24. 22.

might be deceiued. For of all kinde of deceiuers they may most easily deceiue vs, that seeke to deceiue vs in his name by whom we all trust to be saued, but towards the latter end of the world, there shall be many such (*for many shall come in my name, saying, I am Christ, and deceiue many*). *Beware* therefore of such men. If they should come vnto vs like Angels, we would suspect them, if like Diuells, we would be afraide of them, if like beasts, we would shunne them, but comming vnto vs like men, and like men of our owne profession, men baptised into the same faith, men confessing the same Christ, and men hoping to bee partakers of the same kingdome that we do, how is it possible, but that men, which feare no deceit, nor meane deceit, should fall into the danger of such deceiuers? *Beware* therefore. Christ would haue his Disciples to be like Doues, but alasse, there are so many Eagles, so many Haukes, so many Hernes, so many Buzzards, Wringtaiies and Crowes, that preyvpon Doues, that euery man almost is afraid to bee a Doue. If we were, as we should be, we should be lambes, but alasse, there are so many

Mat. 24. 5.

Mat. 24. 24.

Mat. 10. 16.

many Foxes; that those that should be like Lambes, they are rather like Lions, and become Cancrosins and Cosingermanes to Foxes. Christ his flocke should be a flocke of sheepe: but where shall a man finde a faithfull Christian or a sound sheepe? or if perchaunce he finde one in a whole flocke, he shall finde ten Wolues and sheepewurriers for one sheep. *Be wary therefore of men.* If in this world any sort of people may bee trusted, whom would a man think he might better trust, then those that he takes to be his friends, and yet the Wise-man wisheth euerie man to bee as warie of his friends, as hee would be of his enemies, there is such slattrie in friendship, and so much falshood in fellowship. *For some man is a friend but for his owne turne, and he will not abide in the day of trouble, and there is some man that will pretend to be thy friend only to vnderminde thee and sound thy secrets, and he will one day become thine enemie, and take part against thee, and then, if he knoweth any thing that will hurt thee, he will tell it out.* There is an other friend, *who is but a companion at the table,* so long, as thou art in prosperitie, and makest him good cheere, he will be thy follower

Iob. 21. 15.

Iob. 10. 27.

Ecclesiast. 6. 13.

Ecclesiast. 6. 8.

Ecclesiast. 6. 9.

Ecclesiast. 6. 10. 11. 12.

lower and thy friend, but if thou failest to feede him and fill his bellie, hee will bee as readie to take part with thine enemie against thee, if he will entertaine him to his table, as he was readie to fawne vpon thee, when he was a guest at thy table. *If thou get a friend therefore, prouе him first, and be not too rash to giue him credit.* These are the daies, which the Apostle calleth dangerous daies, wherein by the testimonie of our Sauiour Christ, a man liueth in danger of his owne household, his wife, which should bee to him as himselfe, his children, whom hee hath begotten, and brought vp, and his seruants which take his hire, shall be his foes. *Beware of thine owne children, and take heede of them, that be of thine owne household. Let no man beleiue his friend* (saith the Prophet *Micheas*) *nor put his confidence in his brother, keep the doore of thy mouth from her that lieth in thy bosome.* Wherein the Prophet seemeth to accuse the whole world of flatterie & falshood, that there is neither faith nor truth to be found in any calling or among any sort of men, neither among friends, nor kinsfolkes, nor brethren, nor yet in a mans Wife, though she pretend neuer

Eccles. 6. 7.

2. Tim. 3. 1.

Mat. 10. 36.

Mat. 10. 21.

Eccles. 32. 22.

Mich. 7. 5.

so

so great loue and loialtie towards him. For he speaketh not of a naughtie wife, nor of such a wife, as giueth her Husband occasion to mistrust her, but hee speaketh of a good wife, and such a wife as is so neere and deare vnto him, as shelieth continuallie in his bosome, the Prophet would not haue any wise man to be so wiuish, and so wedded to the loue of his wife, no not of such a Wife, as to communicate vnto her his whole hart in all matters, but to keepe his secrets to himselfe from her priuitie and knowledge, left he repentis, and wish he had done it, when it is too late. *Adam* was deceiued by *Eue*, that was his fellow and should haue beene his friend, *Abimelech* by *Abraham* that was his subiect, *Lot* by his Daughters, *Isaac* by his Wife, *Esau* by his Brother, *Iacob* by his Vnkle, *Elizeus* by his Seruants, and whom may a man safely trust? for if it be not safety for vs to trust our Wiues, our children, our seruants, our friends and kinsfolkes, much lesse is it safety to trust those that are strangers, or our enemies, euen those that speake with *Iacobs* voice, many times haue *Esaus* handes. *Beware therefore of men.*

Fourthly we are to consider, what manner of men they are, which of all other Christ would haue vs most warie of. For he doth not only bid vs beware of men, but vsing a word of emphasis, he biddeth vs beware *ἀπὸ τῶν ἀνθρώπων, ἐκείνων τῶν ἀνθρώπων*: of those men, which word (those) hath reference to them kinde of men, whom before he called, Wolues, meaning by Wolues men, that are rauenous, cruell, rauenouse and bloudie, as Wolues are. *Beware of those men.* For of all other bulls in the world such men are the most dangerous bulls. *Ἀπὸ τοῦ πονηροῦ διαβόλου*, they are the weapons, which the Diuell vseth when he fighteth against the Church, and children of God. *Et sicut sine armis nullus potest bellum contra hostem gerere*, and euen as without weapons a man can not be fighting against his enemies, so without the help of such malicious and wicked men the Diuell can doe nothing against the Saints and seruants of God. *Quare cum videbit quicunque ipse non posse fieri, quod ipse fieri vellet, per alios id facit, et quos non potest per se, per alios tentat.* Christ. in Matth. 10.

Christ. in Matth. 10.

and

they dwell, but hange continually ouer their heades. Beware of such.

Beware of them, that vse art in their wordes, delighting to speake doubtfullie, & in a double sense. For as (*Augustine* saith) *wordes were not ordained, that men should vse them to deceiue one another, but that thereby euery man should conuey the secret conceites of his owne heart to the knowledge of another. And therefore to vse words to deceit, to which end wordes were not ordained, is sound in them, that so vse them.* Beware of such.

Beware of them, that haue your persons in admiration for lucres sake. For as there is nothing more dangerous, then hony is when it is mixt with poison, so is there no man more perilous, then a flattering faire tongued man, that speaketh out of a hollow heart. The Wise-man telleth you, how you shall know them that are such. *They go in sheepes clothing and are sweete in their lippes, they will lucke with their heades. All the while you giue, and they get, they will kisse your handes.* When they will, *they can both winke and weepe with their eies*, as though they loued you and were your friends, but yet for all that, if you take

Iude. 16.

Math. 7. 15.
Eccles. 12. 11. 17.
Eccles. 29. 5.
Eccles. 12. 17.

not good heede, they will like serpents sting you without hissing, like cur-doggges sucke your blound only with licking, and in the end kill you and cut your throates without biting. *In the daies of thy prosperitie* (saith the Wise-man) *they wilbe, as thy selfe, but, if thou be brought low, they wilbe against thee, and hide themselves from thee, Beware of these men.*

Eccles. 6. 11. 12.

But above all other beware of them, that do acknowledge *England* to be their country, but will have *Rome* to be the randezvous and rule of their religion, when notwithstanding it is the opinion of some, that the very name of *Rome* is ominous, and prophetically foresheweth, that seldome any thing can bee good, that commeth from thence. For it was at the first called *Rome* (saith one) *Quasi radix omnium malorum*: as though that in time *Rome* should prove the very roote of all evil, and he gatheretheit from the very letters and etimologie of the word *Rome*. For R (saith he) signifieth, *radix*. i. the root. O. signifieth *omnium*. i. of all, and M A. *malorum*. i. ill, which ioined togethe implieth *Rome* to bee the mistris and mother of all mischiefe. *Omnia Malorum*. What notable treasons

Vooldeby in destructorio vitiorum par. 6. cap. 33.

sons haue from time to time these many yeares been contriued and intended gainst poore *England*? and which of them haue not beene plotted, and taken his beginning at *Rome*? And therefore let no man deceiue you. They, that fauour or allow the traiterous opinions and plots of the *Romish* religion, they neither doe nor can loue the religion of *England*, nor those that do professe it. *Non potest eorum fidus esse affectus, quorum diuersa est fides. Chrisost.* They cannot be true one to another in heart and affection, that dissent in faith and religion. Though *Caine* be content to talke with *Abel*, and walke with *Abel*, yea and to offer sacrifice with *Abel* too, yet if opportunitie serue him, he will cut *Abel* his throate. Though *Esau* for policie sake maketh a fairer show in outward substance, as though all were well betweene him and his brother *Iacob*, yet he saith *to himselfe, the day of mourning for my father will come shortly, and then I will bee euen with my brother Iacob.* When *Iudas* sitteth with Christ at his owne table, and in his owne messe, and is one of the next men to him, yea when he embraceth him in his armes and kisseth him with

Gen. 27. 41.
Math. 26. 23.
Math. 26. 49.

Math. 26. 47. his lippes, he betraieth him into the handes of his enemies, and hath an armie of *Romane* souldiers in a readinesse to rescue him from his Apostles. *Talis est consuetudo omnium malignorum, quando aliquem grauius ledere volunt, humilitatem & amicitiae fingunt. Chrisost.* It is the Math. 2. 8. marke and manner of all Machauils, when they meane worst to a man, to humble themselues to him most, and speake him fairest. When *Herod* intended Christs destruction, he pretended deuotion, *Quando gladium acuebat, deuotionem promittebat. Chrisost.* Saul hateth *Dauid* in his heart, and yet because *Dauid* 1. Sam. 18. 17. shall haue no cause to mistrust him, he is content to make him his sonne in law, and to giue his daughter to him, that thereby he may make way to his malice, & that he may haue the fitter opportunitie to destroy him. *Beware of such men* therefore.

It is said of the Iewes, that, Christ being Iohn 2. 23. 24. at *Hierusalem at the feast of the passeouer, many of them beleeued in his name, when they saw his miracles, but, yet for all that Christ durst not trust them, nor commit himselfe to them, because he knew them all.* Beware of such beleeuers, and learne to know, whom you trust, before

you commit trust vnto them, lest you finde them Iewes, whom you tooke to be Christians. Walke circumspectly not as vnwise, but as wise, the daies are euill. Mens faces are better than their harts. Be not too credulous, *lest thou be deceiued in thine own conceit, & brought downe by thy simplenesse.* A man that meaneth wel can promise himselfe security in no place nor in any presence, but wheresoeuer he becommeth, hee may meete with a serpent, or a seducer, a *Iudas* or a Iesuite, a diuell or a dissembler, & perchance all together, & at once, and in one place. Beware therefore.

Eph. 5. 15.

Eccles. 13. 9.

The last thing to be obserued in this precept of Christian policie, is the danger like to ensue vpon them, that when they are warned, are careless and fearelesse of danger, and will take no warning. For this same word *Beware*, is not onely a watchword of forewarning and friendly admonition, but a word of commination also, threatning perill to their states and persons, that being too secure in themselues doe either contemne it, or neglect it. Hearken to him therefore, that in this place saith vnto you, *Beware and take heede.* If *Eue* had taken heed,

Gen. 3. 1. she had not been deceiued by the Serpent. If *Dina* had taken heede, she had beene a Maiden still. If *Lots* wife had taken heede, she had not beene turned into a salt stone. If *Saul* had taken heede, hee had not lost his kingdome. If *Sampson* had taken heede, he had kept his strength. If *Dauid* had taken heede, neither he nor his people had beene plagued. If *Achab* had taken heede, he had not beene seduced. If the Iewes had taken heede, they had not beene destroied. They that will take no harme, must listen to the good counsell of their friends, and take heede in time both of those persons, and places, where they may take harme.

Gen. 34. 3.

Gen. 19. 26.

1. Sam. 13. 13.

Iud. 16. 18.

2. Sam. 24. 1.

1. Reg. 21. 17.

Luc. 19. 44.

Amos. 3. 6. 7. *There is no euill in the City, but the Lord doth it, and yet before hee doth it, hee doth reveale the secrecie of it to his seruants the Prophets first. Who when they see the hand of the* LORD *to bee lifted vp, and readie to strike, if they blow not the trumpet and warne the people, the people shall die in their sinne, but their blood shall be required at their Watch-mens handes. O hearken to the warning of Moses and the Prophets while you haue them, and say not secretlie to your selues, as the wicked Iewes said*

Ezech. 33. 6.

Luc. 16. 29.

to themselues, *The warning of the Prophets is but wind, the word of the Lord is not in them*, but beware, and bee warned in time, lest hereafter you wish you had taken warning, when it shall be too late. The good King of *Niniue* and his people hearkened to the warning of *Ionas*, and receiued his wordes not as the wordes of a man, but (as they were indeed) the words of God, and what God purposed to do against them, hee repented to do it, and did it not. *Lot* was content to be warned by the Angels, that were sent to giue him warning, and so fled out of *Sodome*, and saued his life in *Zoar*, which hee had lost, if he had tarie still in *Sodome*. The wise-men being admonished by the Lord God in a dreame to beware of *Herod*, would not returne vnto him, as he looked, they should haue done, but left him, and went into their Country another way. As soone as euer *Ioseph* heard, that *Herod* hunted after CHRIST to kill him, he presently conueied him into *Egypt*, and would tarie no longer in *Iurie*. *Peter* had no liking to continue in *Caiphas* house, where hee had learned to denie his Master, but, as

Ier. 5. 13.

Ionas. 3. 10.

Gen. 19. 20.

Math. 2. 12.

Math. 2. 14.

Luck. 22. 62.

soone as euer hee heard the cocke crow, remembring CHRIST's warning, he went out, and wept bitterly. It was GOD Almighties expresse commandement to his owne people, that they should in no wise haue any intercourse of friendship or familiarine with those idolatrous nations, which they were to passe by, as they went into the land of promise, the transgression whereof was punished in *Iehosaphat* King of *Iudah*, who making a league and giuing aide to that wicked King *Ahab*, had a Prophet sent vnto him to reproue him, and to tell him, that because hee did helpe the wicked, and loued them, that hated the LORD, the wrath of the Lord was kindled against him, which within a little while after the LORD also did execute vpon him. Since the Lord GOD is so angrie with the wicked, that hee holdeth those for his enemies, that are friends to the wicked, haue no fellowship with their vnfruitfull workes of darkenesse, but, if you loue your selues, or desire to haue GOD and good men your friends, be as warie of them, as you would be of Wolues, left, if you hold familiaritie

Exod. 34 12.

2. Paral. 19. 2.

Ephes. 5 11.

and

and friendship with them long, they worrow you and teare you in peeces, euen as Wolues are wont to worrow sheepe, when they get them in their clawes. It is not safetie for the lambe to dwell with the Fox, nor for the doue to house with the hauke, it is no policie for the sillie Mouse to trust her selfe with the Cat, it is dangerous for stubble to lie neere the fire. *Ioseph* had rather lose his cloake, then to hazard his credit, or tarie in her company, that entiseth him to sinne against his owne conscience. It is the wisedome of Serpents to stop their eares against the charmes and inchauntments of those, that lie in waite to get them, and it is the properties of doues to flee those fowles of prey, that vse to pursue them. Such must be the godly policie of wise Christians, they must flee the companie of the wicked, if they will not be poisoned and perverted by the wicked. A man cannot touch pitch, but it will foule his fingers, nay, if he doth come neere it, his very clothes will smell of it. Draw not in yoke with the wicked, let not their precious balmes breake your heades, nay suffer them not to come in

Gen. 39. 12.

Psal. 58. 4.

Ephes. 5. 7.

Eccles. 13. 1.

2. Cor. 6. 14.

Psal. 141. 5.

your

your houses, or to dwell vnder your
1. Cor. 5. 6. roofes? A little leauen is enough to sower a great lumpe of dowe, and to marre a whole batch of breade: one sponefull of vineger will soone tart a great deale of sweete milke, but a great deale of sweete milke will not so soone sweeten one sponfull of vineger. Such is the proanetie of our fraile natures to ill, that good men keeping companie with wicked, are apter to be peruerted by the bad then the bad are to be conuerted by the good.

Gen. 6. 2. The sonnes of *Seth* were verie godly and well giuen, till they married with the daughters of *Caine*, but, as soone as euer they were ioyned to them, they changed their manners, and became such themselues, as their wiues were, whom they had married. If the Angels by plaine force had not drawne *Lot* out of *Sodome*, hee had perished in the
Gen. 19. 16. sinnes of *Sodome*, aswell as others that remained in it. Happie are they, whom other mens daungers doe make to beware.
2. Pet. 2. 11. You are no better, then *Lot* was, nor wiser, then *Lot* was, nor loather to offend God, then *Lot* was. Presume not too much of

your

your owne strength, but remember you are men, and beware of your weakenesse, that you be not circumuented by wiles. Be wise to discerne the dispositions of all men, with whom you liue. If you like not their conditions, as soone, as you can, flee from them and leaue their companies, lest, if you conuerse with them too long, you bee wonne to communicate with them in their conditions, and in the end perish with them in their sinnes, as *Lot* had like to haue done. If it pleaseth GOD to suffer Sathan to become a lying and a seducing spirit in the mouthes of any wicked men, that are about you, who presuming of your patience and mildnesse dare put foorth themselues and say vnto you, *Let vs go after other gods, and let vs serue them, hearken not vnto them. For the* LORD GOD *prooueth you by them, whether you loue him with all your heart and all your soule*, or whether you will be wonne to forsake him, and fall from him. Be constant in the truth therefore, and be faithfull in the seruice of your God to the death, not suffering your selues like children to be carried away or turned about with euery winde

1. Reg. 22. 2.

Deut. 13. 2.
Deut. 13. 3.

Ephes. 4. 14.

of doctrine thorough the deceit and craftinesse of wicked men, which lie in waite to deceiue you, and woo you from GOD, but
Apoc. 2. 4. keepe your first loue, and the loue of your first faith and religion to the end, that in the end, and at your end, you may receiue that
Apoc. 2. 10. crowne of life, which is promised and prepared for them, that perseuere faithfull to their end, which grace the God of all mercie and grace grant to you, to vs, and to all others, that are either Preachers or Professours of his truth thorough Christ Iesus our Lord and Sauiour, to whom &c.

[* * *]

FINIS.

Salomons Puritan:

Eccleiast. 7. 18.

Bee not too just

THis Scripture hath a double reference: First, to the Magistrate; Secondly, to every Christian man that liveth as a Subject under the obedience of the Christian Magistrate. Referred to the Magistrate it is in nature of a prohibition and a precept; forbidding some things, and commanding other somethings. The things which are herein forbidden, are two: Cruelty is the one, and too much Severity is the other; both enemies to Justice, and therefore both forbidden by the holy Ghost, which speaking here to the Magistrate saith, *Be not too just*. The things commanded and considered in a Magistrate are foure: *Faith*, *Equity*, *Discretion*, and *Clemency*. For the same spirit, that saith in the negative, *Be not too just*, saith be not extreamly just, or just with extreme mitie; saith in the affirmative, be just but according to the rules of *Equitie*, *Discretion*, and *Clemency*, which must bee always the companions of Justice, when Justice is duly executed.

Referred to the Subject and common person, it is

in

in nature of a prohibition & precept concerning Christian Iustice, forbidding him in matters of Religion, Obedience, Conscience and Zeale, to leane to that which is extreame, and commanding him, according to the decorum and comelinesse of his Christian calling alwaies to keepe the meane, and vse to *Secundum iust.* First therefore of those things, that concerne the Magistrate and politicall Iustice, and then of those things, that concerne common persons, and Christian Iustice.

The vices that are heere discommended and prohibited in a Magistrate, are cruelty, and ouer-much security; whereof the first is an vnmercifull and beastly passion of the minde, growing (as one saith) *Ab impotentia animi, & in mora tumidae iracundiae, Indagenerandis*, from an impotency and effeminate disposition of the minde, alwayes haunting men that are fearefull, dastardly, and of a degenerous nature, such as women are, of whom the Wiseman saith, *There is none more than a woman, no wrath and vengeance of a woman*, and they are always the worst men, and most like to women, that are stained with this vice, which is seldom to be found in men of worth, courage and valor, but themselves that are men, the more mercifull and milder alwayes they, and the lesse he delighteth in cruelty, as is to be seene in *David*, who was grieued to heare of the death of *Saul*, but in *Iulius Caesar* also, who being one of the greatest Conquerours, and a man of the greatest courage that euer was, yet, when he had *Pompey* his head presented to him being his deadly enemy, wept to it, saying to him that shewed it him, *Non vultus placet mihi, sed victoria*; Good fellow, it tooke no delight in vengeance but victory. Such a minde should bee in a man, and such a man is meet to bee a Magistrate, not onely not delighteth, but abhorreth

Marcellinus 27. lib.

Eccles. 25. 17.

2 Sam. 1. 12.

bloud-shed and cruelty even in his very enemies, as *Cæsar* did. *Legis & Magistratus non est scelera ut sic, sed scelerata extirpare*, the end and office of Law & Magistracy is not to root out the wicked, but wickedness, but cruelty killeth the men, and suffereth their vices to live, and therefore is the cruell man vnmeet to bee made a Magistrate. Senec.

For if all kinde of violence be vtterly against Iustice, and vnbecoming him that seeketh in place of Iustice, much more cruelty, which delighteth to domineere and tyrannize ouer mens liues and goods, onely and altogether by violence, and against Iustice. *Crudelis voco, qui punienti causam habet, sed non quantum debet, non habet modum.* Senec. de Clem. I call them cruell, that having cause to punish, can keepe no meane nor measure in punishing: whereas the rule of Gods Iustice prescribeth the Magistrate to proportion the punishment of euery Offender according to the nature and quality of his offence, & not to exceed. Lev. 20. Exod. 21. Deut. 19. & it is the counsell of the Wise man to the wise Magistrate, that will winne the hearts of the people, *Deut. 25. Be as a Lyon in thine house, abusing thy houshold seruants, and oppressing those that are vnder thee.* Eccles. 4. 30. For wicked men in authority will rule and beare rule the people by rigour and oppression, as *Roboam* did, 1. Reg. 12. 16. it openeth the mouthes of men against them, and maketh them murmurous and clamorous against them, whom otherwise they might haue obedient and obsequious to them. The holy Ghost therefore in this place dissuadeth the Magistrate from this kinde of sinne, and extremity of Iustice, and an enemy to good gouernment, charging him in no wise to bee too iust, that is, vnder the colour of Iustice to be cruell in the execution of Iustice.

The second thing to be condemned in a Magistrate is too much sewerity, which differeth from cruelty only

in this, that cruelty proceedeth without Law, and against Law; and seuerity according to the precise and straight letter of the Law, being in it selfe an inflexible vertue. *Quæ iniuria summa summum quæ dicitur esse ius*, which followeth the truth of the Law, when right and reason requireth so to doe. But yet, when seuerity is too seuere, too fierce, too sower, too bitter and too inexorable, *Legibus nimiis atrociter obtemperiunt*, obeying the letter of the Law with too much rigour, without any commiseration or pitty executing the extremity of the Law against those that offend the Law, *exercitus in virtuis vitium*, the vertue of seuerity is turned into a vice. *Duæ sunt mentes* (saith *Augustine*) *hominis in peccatore. Quod peccator est, iudicate, quod homo est miserere.* Man, and a sinnefull man are two things, in that hee is a sinner, punish him, but in that hee is a man, shew compassion and mercy towards him. A good Magistrate (saith *Isidorus*) should alwaies carrie a paire of scales in his hands, with Iustice in the one scale, and Mercy in the other, to sentence sinne according to Iustice, and to moderate the punishment of sinne by the rule of mercy. For Mercy is the eye of Iustice, and Iustice without mercy is (as it were) *caecus sagittarius, qui intendit occidere feram, et occidit hominem*, like a blinde archer, who having an intent to kill a beast, killeth a man, as *Lamech* did. *Operosæ leges nec tot flagitia, quot ius, quo in iniquissimum, plerumque fit iniuria.* Laws must bee sharply enacted, but the penalties of Lawes must not bee straightly exacted, as by Law is required. It is good sometime to blow a mans nose; but yet (*Salomon* saith) when a man blowetb his nose, if he wring it too hard, *he may make it to bleed.* It is good to punish vice, but to punish it alwayes, and in all with extremity of Iustice, may bee a meane to spill much bloud, and yet doe little good. One saith, that a Ma-

Sinnet.

Tho. Aquin.

Augustinus.

Lucis. 20.
Exod. 21.
Deuter. 19.
Isidorus.
Deuter. 25.
Eccle. 4. 10.

1. Reg. 12. 16.

Prou. 30. 33.

gistrate like a Physician should neuer vse extreame medicine but for extreame diseases, *Remissius imperantibus melius parietur*, the people will be best ruled, when they are mildly gouerned. *Contumax est animus humanus, & facilius sequitur, quam deducitur*, the stomacke of a man is stubborne, and will easilier follow, when it is least forced to follow. *Lenitor castigatus reuerentiam exhibet castigantis*, he that is punished with lenity doth reuerence the very person of him, that doth punish him, but he that is punished with extremity, doth stomacke him, that doth punish him. *Be not too iust* therefore. Thus much of the vices that are heere condemned in a Magistrate.

Seneca.

The things that are here commended in a Magistrate, and commanded to him are foure: *Iustice, Equity, Clemency* and *Discretion*. For he that heere forbiddeth the Magistrate to bee too iust, doth in many other places and precepts of his bid him be iust. *For Iustice vpholdeth the seat of Kings. Iustice is the girdle of Kings.* And *Salomon* speaking to all Magistrates and Ministers of Law and Iustice saith: *Loue Iustice you that are the Iudges of the earth*, but yet withall, *Be not too iust* (saith he) that is, be iust with *Equity, Discretion* and *Clemencie*. For these three must alwaies attend vpon Iustice, and vpon them that are the Ministers of Iustice. *Equity* is the Interpreter of the Law, making a fauourable exposition of the intention of the Law, to auoyd the inconueniences and extremities, which may sometime bee drawen from the precise words of the Law. *Verba enim debent deseruire intentioni, non intentio verbis*, that is, Words must serue the intention, not the intention words, *& magis in loquendo potius, quam verba est considerandum. Greg.* And therefore one saith, *Quod is committit in legem, qui verba legis amplectens contra legis nititur voluntatem*, he offendeth against the Law, that sticking to the words of the Law striueth and wrangleth against the

Prou. 16. 12.
Esay 11. 5.
Sap. 1. 1.
Greg. in Antonio. part. 4. tit. 5. cap. 19. 1.
Antonius part. 4. tit. 5. cap. 19.

the meaning of the Law, and he fulfilleth the Law, that doth the meaning of the Law, though hee leaueth the words of the Law. *Abimelech* the Priest did contrary to the words of the law, *Leuit.* 24. when hee gaue the shew-bread to *Dauid*, beeing bread onely for the Priests, not for lay persons, and yet Christ himselfe praiseth him for so doing. For if hee had denied *Dauid* the shewbread being ready to die for hunger, though he had followed the letter of the law, yet had hee done contrary to the meaning of the Law-maker, who in the exposition of all his laws preferreth mercy before sacrifice. The law of the Sabaoth doth allow no work to be done on that day, and it was seuerely punished in him, that gathered sticks on that day: and yet our Sauiour Christ affirmeth it lawfull to doe good on the Sabaoth day, and that the Sabaoth is not broken by doing any worke, that is a worke of necessity, a worke of charity, or a worke tending to the glory of God. If the Lord God himselfe doth allow that his owne law should be dispensed with all in cases of charity, it is lawfull for the Magistrate to vse the like liberty in the like matters and cases of the lawes of man for charities sake. And euen we that are bound to the obedience of lawes, if we keepe them not all and alwayes *modo & forma*, as may be required of vs, it is a fault that may sometime be excused in vs, when it is not wittingly and wilfully done of vs. *Aliud enim est non parere legibus, aliud contemnere. Prudens semper, qui contemnit legem, sed non semper peccat, qui non paret legibus.* It is one thing not to obey lawes, and another thing to contemne lawes. Hee sinneth alwayes that contemneth lawes, but hee doth not alwaies sinne that doth not obey lawes. Be not too iust therefore in vrging the penalty and extremity of the Law against those that offend the law, without any intention or meaning to contemne the Law.

Leuit. 24. 9.
1. Sam. 21. 6.
Matth. 12. 4.
Matth. 12. 7.
Numb. 15. 35.
Matth. 12. 12.
Antonius part. Iustin. 28. cap. 3.

A third thing commendable in a Magistrate is *Clemency*, a vertue which moderateth the affections of Magistrates, who (as *Plutarch* saith) should bee like a good musician. For as he straineth vp one string and letteth downe another, thereby to accord them together, so must a good Magistrate sometime bee remisse, and sometime vse rigour: but as there is lesse danger in letting down a string then in drawing it vp, so is there lesse perill to rule remissely and with mercy, then with rigour and severity. Magistrates are gods vpon the earth, and it cannot be denied, but they are the best Magistrates that come nearest the example of God. The Wiseman saith of God, that though *he hath power over all things, to save and destroy at his own pleasure, yet hath he mercy on all, and winketh at sinnes, as though he saw not the sins of men, because they should amend.* As the mercy of God is aboue all his workes, and as God is called a God of mercy, and not of iustice, because he delighteth more in mercy then in iustice, so must a good Magistrate follow him rather in the example of his mercy, then in his iustice. One of the Iewish Rabbines writing vpon Exodus saith, that it was an ancient custome among the Hebrewes, that though the greatest part of their Iudges in their publike assemblies had condemned a man, yet would they respite his execution for a time, and not presently put him to death: but if the greater part any time agreed in the acquitting of any man, he was presently discharged without any further consultation, because they did hold, that in doubtfull cases betweene iustice and mercy, it was alwaies best and safest to incline to mercie. *Melius est errare in mediocri, quam in excessu.* It is better to errein the meane, then in the extremity. It is a commendation that is given in the Scriptures to the Kings of Israel, that they were merciful Kings. *Moses* the best Magistrate that euer was, was the mildest man that

Sap.11.20.

Lyra in 2. Iac.

Antonin. part. 2. tit. 20.

2 Reg. 20. 31.
Numb. 12. 3.

that euer was. *Salomon* the wisest Magistrate, that euer was, was called the Prince of Peace, because he was the most peaceable Prince that euer was. And as he was, so he writeth, *Mercy preseruetb a King, and with louing mercy is his seat and sceptre vpholden.* Be not too iust therefore, but help to hold vp his Maiesties Crown & Kingdome with mercy, that as he hath wonne it with mercy, so it may still stand by mercy, and so continue to him and his posterity after him.

Prou.20.28.

A third thing commendable in a Magistrate is *Discretion*, termed of *Bernard, moderatrix, mater & auriga virtutum*, the moderatour, the mother and guide of mens manners, and specially of the Magistrate. For as a Coach-man doth not alwaies driue right forward, nor keepe alwayes one pace, but must sometime stay, sometime turne, sometime driue faster and sometime slower, as the wayes doe serue, and as he seeth his horses are able to endure, euen so neither must a Magistrate keepe alwaies one direct course, nor in all causes carry himselfe alike to all men, but must many times conforme himself to the diuers dispositions of diuers men, according to the diuersity of their different humours. Physicians doe not alwaies and in all diseases followe the rules of learning and their bookes, but they are sometime faine to apply themselues to please their patients, and suffer them to haue their willes against the rules of physicke, so must Magistrates doe with the vnruly people, when as they are not all alike, nor all sicke of one disease, so neither are they alwaies to be vsed alike, nor to be cured after one manner. And though it be a rule in Diuinity, *non est facienda mala, vt euenian bona*, that euill is not to be done, that good may come therof, yet when men haue to do with the common people, *ferenda & tolerenda nonnunquam sunt mala*. It is the opinion of M. *Beza*, *Epist.* 4. *Quædam esse cogente necessitate non tan-*

Brent. Matth. Ie. 177.

tum tacite tolerandæ, sed etiam publicis legibus moderandæ, quoniam semel & simul tolli non mag. propter hominum duritiam non possunt, cuiusmodi est diuortij libellus, & fœneris moderatio &c. There are some things, that of necessity are not onely to be suffered with silence, but to be moderated by lawes also, because through the hardnesse of mens hearts, they cannot at once and together bee taken away of the Magistrate, such as bils of diuorce and vsury &c. *All things are lawfull, but all things are not expedient.* All things therefore that are lawfull for the Magistrate to doe, are not alwayes expedient for him to doe: *Discretion* must teach him the difference. It had beene lawfull for *Moses* to deny diuorcements to the Iewes, but because he saw it was not expedient to deny them, he was content to yeelde to an inconuenience to auoyd a mischiefe. It had beene lawfull for *Samuel* to haue denied the people a King when they required his consent for the choice of one, but yet hee thought it not expedient to stand against them, lest they should haue presumed of themselues to haue made one without him, *Quod non est licitum in lege, necessitas licitum facit*, that which is not lawfull by Law, necessity many times maketh lawful without law, *Nonnullos toleramus, quia corrigere & punire non possumus.* We suffer some men, because we cannot conueniently correct and punish them. There are three causes (saith one) for which a Magistrate may and must sometime forbeare to punish. The first is, when the offendours are hidden and vnknowen, in which case *sanctius est nocentes absoluere, quam innocentes condemnare*, it is better to absolue the nocent, then to condemne the innocent, lest in gleaning out the tares, the wheat bee pluckt vp also, and the good bee punished for the bad. The second is, when the fault to be punished, is an offence of infirmity or ignorance, and not of malice, when it may

Beza in epist. 4.

1. Cor. 10. 23.

Deut. 24. 1.

1. Sam. 12.

Antonius part. 1. tit. 20. cap. vnic.

Augustine.

Anton. part. 2. tit. 9. cap. 5. & 4. part. tit. 5. cap. 13.

Matth. 13.

be probably presumed of their amendment that are the offendours. For the end of punishment is the reformation of him or them that are to bee punished, which when it may be wrought without punishment, the punishment may be spared, *quia medici non indignantur ægrotis, sed morbo medentur*. For Physicians are not angry with their patients, but they desire to cure their diseases. The third cause is, when the offendours beeing many or great men, cannot conueniently be punished without danger of schisme in the Church, or sedition in the common-wealth. In these and such like cases and causes, *Discretion* saith alwayes to the Magistrate, *Be not too iust*. And thus much of those things, that concerneth the Magistrate to take knowledge of out of the words of my text.

The second sort of people to whom *Salomon* speaketh, are priuate men and common persons, that liue as Subiects vnder the obedience of Christian Magistrates. To these also that are such, *Salomon* saith heere, *Be not too iust*, therein giuing direction to euery priuate man, how to guide himselfe in his obedience, in his religion, in his conscience and in his zeale, in all which things *Salomon* would haue no man affect to bee too iust, but rather to conform himselfe and his conscience to the equity and example of Gods Iustice. First, touching religion he forbiddeth vs to be too iust, either in words or terms of doctrin, or questions of discipline, in both which he would not haue you that are the common people to require euery thing, that is taught you out of the Scriptures to be prooued by expresse words of the Scripture. For although the word of God is and must be the Lanterne of our feet, and the light to our pathes, and the sole and onely rule of our Iustice, which must direct and guide vs in all matters of religion, yet are there many termes of doctrine both

taught

taught & beleeued of the Church, which are not there to bee found in plaine and expresse words, but onely drawen from thence by way of consequence, and yet receiued as agreeing with the Scriptures, and with the analogie of faith. *Maximum* sayth, that *studium litterae est pallium impietatis*, the sticking too much to the letter is the cloake of iniquity. The Arrian hereticke refused the word ὁμοούσιος, and denied Christ to be ὁμοούσιος, that is, of the same substance with his father, because it was a word no where found in the Scriptures. The answer of *Athanasius* is, *Etsi hoc verbum in Scripturis non reperitur, habere tamen eum sententiam, quam Scripturae volunt*, that though the word it selfe be not found in the Scriptures, yet that it hath that sense, which the Scriptures doe allow off. *Cyrill* likewise being challenged after the like manner, that what he layd was ἄγραφον, that is, not written, answered, *rem ipsam, quae per illud vocabulum significatur, habere certissima Scripturae testimonia*, that the matter it selfe signified by the word, had most sure and certaine witnesses out of the Scriptures. There were certaine hereticke likewise, that denied the holy Ghost to be God, terming him *Deum peregrinum & Scripturae verbis minime expressum*, a strange God, and no where mentioned in the expresse words of the scripture; whereunto *Maximus* answereth, that all things that are taught to be beleeued in the Scriptures, are not in the proper and in the selfe same words alwaies expressed in the Scriptures, but if (saith hee) I vse a peculiar word to expresse any thing implied in the sense of the Scripture, though the very word it selfe be not found in the Scripture, *vellis nolis*, I doe well: even as when I say *bis quinque*, twice fiue, I say not tenne, and yet if I joyne fiue and fiue together, and call them tenne, *vellis nolis*, I speake rightly and truely, and it is good consequence. The like I may say of childrens baptisme, and

Lib. 5. de Theologia.

the Crosse vsed in baptisme, and many other points concerning the doctrin, discipline and ceremonies vsed in our Church, wherein though there be some things taught and vsed, which be not expressely commanded in the Scriptures, yet being implied in the sense of the Scriptures, or not disagreeing from the sense of the Scriptures, they are not to bee accounted contrary to the Scriptures, and for this very cause I terme the signe of the Crosse a holy signe, not that it is so of it selfe, but for the significations sake, representing vnto vs the precious death and passion of our Lord & Sauiour Christ, whereof he himselfe termeth it a signe *Matth.* 24. when he saith, *Then shall appeare the signe of the sonne of man in the heauens.* Bee not too iust therefore to vrge the very words of the Scripture for proofe of euery thing drawn and deliuered for doctrine out of the Scripture, and much lesse for matters of discipline and indifferency, wherein the rule that *Ambrose* gaue to *Augustine* & his mother is to be followed, *Ad quamcunq; veneris Ecclesiam, eius morem serua, siquidem non vis esse scandalum, nec quisquam tibi*, to what Church soeuer you come, in matters of indifferency follow the vse of that Church, if you will not be offensiue to others, nor haue others offensiue to you. *Be not too iust.*

Matth. 24.

The second thing wherein wee must not be too iust is our obedience, wherein we must giue honour and reuerence to all God Almighties Magistrates, first to the King as hauing the preheminence, and then to other inferiour rules sent of him, and set ouer vs by him, whom we must obey in all things that are in their powers to command, and in ours to performe. For some things are not to be commanded by them, nor obedience to be performed of vs. *Modus obedientiæ sic tenendus est, vt bonis in malo sciamus non obedias, nec malis in bono contradicas.* The manner of they obedience must

2. Pet. 2.

Augustine.

so bee obserued, as that willingly thou neither obey good men in that which is ill, nor oppose thy selfe against euill men in that which is good, and herein the nature of those things also wherein obedience may be required of vs, must be considered of vs. For there are some things which are *pura bona* meerely good, some things *pura mala* meerely ill, & some things are *media* in the meane between both. In things meerely good or meerely ill, *nulla debetur hominis obedientia, quoniam nec bona omittenda sunt, cum prohibentur, nec mala tamittenda, cum iubentur*, no obedience is due to man, because neither good things are to be neglected, when they are prohibited, nor euil things to be done, when they are commanded. Things meerely good are faith, hope & charitie, & such like, *Quæ nec malè iuberi, nec malè tacari possunt*: which neither can euilly bee commanded, nor euillie obserued. Of such things we haue a commandement, *cleaue to that which is good*. And 1. *Thess.* 5. *Follow and keepe that which is good*. Thinges meerely ill are theft, idolatrie, sacrilege, and all sorts of sinnes whatsoeuer, *quæ nec bonè præcipi nec perfici, nec malè prohiberi, vel non fieri*, which can neither be well commanded, nor well performed, nor euilly prohibited or neglected. *Nullius enim prohibitio diuinis valet obuiare præceptis, nullum iussio præiudicare prohibitis*: for no mans prohibition is of validitie to forbid that which God commandeth, neither is any mans commandement, of force to preiudicate those things which he forbiddeth. Betweene these two extreames, there are other some things of an indifferent nature, which in regard of the manner of doing them, the time, when they are done, the place, where they are done, the persons, that do them, or command them to be done, may be either good, or ill. *In his lex obedientiæ posita est*: the law of obedience consisteth in these things. For when God would teach the first man

Destruct. vitiorum part. 6. cap. 59.

Rom. 12.

Destruct. vitiorum part. 6. cap. 59.

obedience, *prohibuit ab eare, quæ non erant mala, &c. sub.* In such things *nec iussio nec prohibitio principum aut prælatorum est contemnenda*: neither the commandement nor prohibition of Princes or Prelates is to bee contemned. For (as *Bernard* saith) *quicquid vice Dei præcipit homo, quem pro Deo habemus, tanquam Deum audire debemus*, whatsoever in things of this nature man commandeth in the place of God, whom we houlde as God, we are bound to obey as God. If this doctrine bee agreeing to the rule of iustice in obedience, then are they too iust, that refuse to obey their Princes in these things, that are of this nature under a pretence of obedience to God, who doth hold himselfe disobeyed of them, that in such things disobey their Princes. *Non te rejecerunt, sed me*: they reiect not them (saith the Lord God himselfe) to the Magistrate, that is so disobeyed, but me. *Bernard too iust therefore.*

1. Sam. 8. 7.

Rom. 13.

The third thing, wherein we must not be too iust is conscience, when our conscience is erroneous. I tearme that an erroneous conscience, that is eiher too strict, too shiftie, or too scrupulous in matters of indifferency, when obedience is required of vs in such matters. The causes inducing conscience to error are many. In some it proceedeth from the malice of Satan, who, when he can not tempt them to great and grosse sinnes, he seeketh many times to vexe them with scruples of conscience, troubling them in their imaginations, and sometime perverting the iudgement of their minds onelie through abundance of melancholie humors, that reigne in their bodies. *Multæ surgunt apud aliquos scrupuli mere melancholici, & facerulæ minantes res, quæ valdè displicent Deo.* A thousand doubts barking within them like Dogges do arise in the hearts of some, and threaten to teare them in peeces, that haue a desire to walke in the right way of God. *Bonfon.*

Antonius par. 1. tit. 3. cap. 1. 10.

Gregorie

Gregorie in this case doth resemble the Diuell to a Lion, that scareth little beasts, which are weak and fearefull at his owne pleasure, but, when he encountereth with great beasts, is many times put to the worst himselfe, euen so when the Diuell dealeth with those, that are fearefull and weake, hee putteth many intricate questions and doubts into their heades to the great disquiet and trouble of their consciences, wherein notwithstanding he doth seldome or neuer preuaile with men of iudgement and vnderstanding, but they preuaile against him.

In some error of conscience proceedeth of meere negligence, when a man standing doubtfull of any thing, wherein he ought to be resolued, or being ignorant of any thing hee ought to know, neglecteth to take counsell in time of them, that are able to informe and reforme him in his doubtfulnesse and ignorance, and so it was with *Nicodemus*, before hee came to Christ. *Anton. part. 1. Tit. 3. cap. 10. 3.*

In other some it proceedeth of the proude conceite they haue of their owne learning and wit, thinking scorne to humble their vnderstanding to men of greater iudgement and knowledge then they are themselues, which *Augustine* in his confessions acknowledgeth to haue been his fault many yeares, whereby he remained obstinate a long while, and would neither be brought to baptisme nor beleife, but being morallie learned in the seuen liberall sciences hee defended his errors against all men, and would not be remoued, till at last by hearing of *Ambrose* he was brought to change his minde, content to subiect his reason and learning to the obedience of faith, which (as hee saith himselfe of himselfe) if he had not done, he had still lived and died in error, and neuer beene saued.

In other some it proceedeth from a certaine singularitie

ritie of minde, a vice, that delighteth to be opposite to authoritie, and maketh a man to carrie himselfe different in opinion and iudgement from other men, desiring to be noted and pointed at *præ cæteris*, because, as the *Poet* saith of such, they thinke it a kinde of credit and glory to them *notarier & dicier, hic est*, to be a noted man, and to haue it said of them, this is he, which was a thing, that the proude hipocriticall Pharises much delighted in, wherein also they haue many followers euen at this day.

In other some it proceedeth from a certaine inordinate affection and admiration of their persons, from whom they haue receiued their opinions. *Nimius enim amor & nimium odium in errorem inducunt & peruertunt iudicium, Seneca.* Extreame loue and extreame hatred lead men into error and peruert their iudgement, as is to be seen in the Church of *Corinth*, where some held of *Paul*, some of *Apollo*, and some of *Cephas*, euery man, as he fancied the man, whom he followed, which is likewise one of the greatest causes of schisme and contention in our Churches, wherein some humerous persons delight to draw disciples after them, and other some hauing itching eares do turne their hearing from the truth, and delight to heare onely those, that will preach nouelties and pleasing things vnto them, whereby the Gospell is ill spoken of, *Et facta est fides Euangelii fides temporum*, faith of the Gospell is become the faith of time. *Nam aut scribuntur fides, vt volumus, aut, vt volumus intelligunitur.* For either faithes are written, as will, or, as will, they are vnderstood. *Et cum secundum vnum Deum, vnum Dominum, vnum baptisma, fides etiam vna esse debeat, ad pœnè ventum est, vt nulla sit.* And whereas according as there is but one God, one Lord, one baptisme, there ought to be but one faith also, it is almost come to that passe now, that there is none at all.

2. Tim. 4.

Hilarius ad Constantinum in lib. quem illi exhibuit ab Arrianis decepto.

From

From these and such like causes proceede all errors in conscience, for reformation whereof we are heere forbidden to be too iust in these extreames, and bidden to suffer our consciences to be guided by those rules of Iustice, which ought to direct our consciences, whereof there are many.

One and the first is this; *In indifferentibus plus obligat praeceptum principis & praelati, quam propria conscientia, quia in his conscientia habet supra se principem & praelatum, Tho. Aquin.* In matters of indifferency the commandement of a Prince and a prelate, doth more binde man, then his owne conscience, because in these things the Prince and the Prelate hath preheminence aboue conscience. The ground and foundation of this rule are Christs owne words, when he saith, *Quaecunque dixerint vobis, facite*; whatsoever your Magistrates bid you obserue, that obserue and do. *Anton. part. 1. tit. 3. cap. 10. 4.* Matth. 23.

The second is this, *Conscientia non quam obligat in virtute propria, sed in virtute praecepti diuini*: Conscience neuer bindeth in it selfe, but by vertue of some commandement from God. *Quia conscientia non dictat aliquid esse faciendum, aut non faciendum hac ratione, quia sibi videtur vel non videtur, sed sub hac conditione, quia est à Deo praeceptum vel prohibitum.* Because the conscience telleth not a man, that any thing is to be done, or not to bee done, in regard that it seemeth good or not good to it selfe, but for that the same is either commanded or forbidden of God. If a man maketh a conscience of any thing not commanded or forbidden, and yet doth it, he may seeme in some sort to do *praeter conscientiam*, besides his conscience, but not against his conscience. *Anton. part. 1. tit. 3. cap. 10. 4.* *Anton. part. 1. tit. 3. cap. 10. 4.* *Tho. Aquin. in 2. sent. distinct. 39.*

The third is, in things indifferent, when a man doubteth of any thing commanded him, whether it be *bonum & licitum* good and lawfull, *obedire debet* he is bound

Destructorium viciorum part. 6. cap. 59.

to obey it and to doe it. *Nam etsi res in se fortassis facinus superiorum imperandi iniquitas, innocentem tamen offendit, ordo servandi inferiorem*: for although the iniquitie of commanding may make the Superiour guilty, yet order of obedience sheweth the inferior to be innocent.

Anton. part. 1. tit. 3. cap. 10.

The fourth is, *In dubijs bonorum vita alijs debet esse vivendi regula*: in things doubtfull the life of good men should be the rule of living to others. For by the counsell of *Salomon* a man should never leane to much to his owne wit nor make a conscience to himselfe in matters of indifferencie against the judgement of other men wiser, then himselfe. And therefore old father *Tobie* aduised his young sonne alwaies to take counsell of the wise, and the Wise man saith, *Leave from the doctrine of thine elders*, that are men of judgement and understanding. And 22. *Pro. Remove not the ancient bounder, which thy forefathers have set*, the allegorie whereof doth teach vs neuer rashly to innouate any thing, in the Church or common wealth contrary to that, which we have receiued from godly antiquitie, when the same also is commanded and confirmed by authority.

Prou. 3. 7.

Tob. 4.

Eccles. 8. & 6.

Prou. 22. 28.

Anton. part. 1. tit. 3. cap. 10.

The fifth is, *Ubi in rebus dubijs diversa sunt iudicia & diversa opiniones, humanior & æquior est preferenda*: where in matters of doubtfulnes are of diuers iudgements, and diuers opinions, that which inclineth most to humanitie and equitie is to be preferred, as you may see in *Act. 5. 40.* where the whole counsell of the *Pharises*, and other learned men approued the opinion of *Gamaliel* alone touching the punishment of the Apostles. These are the rules of equitie tending to the information and reformation of the errors of the conscience in questions of obedience, all agreeing and concluding with that which *Salomon* saith here, *Be not punishi*

Act. 5. 40.

The fourth thing, that we must not be too iustitious in zeale, which when it is in measure, seasoned with vnderstanding

derstanding and knowledge, as the Apostle requireth Rom. 10. 2.
and is desirous of the glory of God, as it was in *Elias*, 3. Reg. 19.
and in *Phineas* 25. *Numb.* then is it good, and commendable in vs, but when it is kindled in vs through the fire and furie of our passions, and tendeth to the glory of our selues, then (though the cause and quarrell bee Gods) yet is it not rightly to be termed zeale, but passion, indignation, wrath and vengeance, as it was in the Apostles, when in the quarrell of their Master they were readie to desire, that fire might come downe from Luc. 9. 54.
heauen against the *Samaritanes*. *Quis quid lacerato animo quod dixerit, poenitentiae est impetus, non charitas corrigentis*: whatsoeuer a man speaketh with an angrie and reuenging minde, it is a violent passion desiring punishment, and not a charitable affection seeking amendment. For though sinne be to be hated and zealouslie reprooued both of vs, that are Preachers, and you that are professors of Christ, yet must it be done with modestie and moderation of zeale, and with due consideration of our selues, and our owne faile natures. Galath. 6.
Ægros, quos per fortia non curauit, ad salutem pristinam apud teporem reuocauit: many sicke folkes, which could not be cured with strong potions, haue been recouered with warme water. Gregory.
Wee therefore, that are Preachers, if we be zealous of the health and saluation of soules, and desire to winne men to repentance, we must carry our selues kindly to them, but yet without flatterie, im- 2. Tim 4. 2.
prouing, rebuking and exhorting them with all patience and long suffering. *Facilius prouocant mollia, quam aspera verba*: milde and gentle words doe easier peirce and perswade, then bitter speeches. Acts 26.
The modell and milde zeale of *Paul* preaching Christ before *Agrippa* being a heathen man did by his owne confession some thing moue him to become a Christian.

It is good for vs, that are Preachers to be zealous in

God almighties cause but with modesty and mercie in meekenesse *instructing them, that are contrarie minded,*
2. Tim. 2. 25. *that by our ministerie God may give them repentance, and bring them to the knowledge of his truth. Be not therefore too iust.* The like also I may say to you, that are professours of Christ, it well beseemeth you to haue the zeale of God and his glory aswell as we, that are his Ministers, and your pastours: but yet though you vnderstand more then others, you must not for all that rashlie and vnder colour of zeale condemne all others, that are not growen to that measure and
Rom. 15. height of knowledge that you are, but you must beare with them that are weake, and seeke to conforme them with loue, lest the Lord God in his anger quench the zeale of his Spirit in you, and kindle it in them that are contemned and condemned of you. Remember that Christ will not haue the bruised reed to be broken,
Esay 42. 3. nor the smoking flaxe to be quenched. When the Apostles in zeale of their Master were ready to call for
Luc. 9. 55. vengeance against them that were his and their enemies, Christ reprooued this their zeale, and told them, it came not of the Spirit of God: *For the sonne of man came not to condemne, but to saue;* & these Samaritans being then saued by Christ from that destruction which the Apostles in the heat of their zeale desired against them, within a few yeeres after, were some of the first that re-
Acts 8. 5. ceiued the faith of Christ by the preaching of the Apostles. *The wind bloweth where it will, & when it will,* so the spirit of God worketh in the hearts of men to their conuersion, when it will, and not when we will. If God in his iustice had destroyed the Samaritanes, when the Apostles would haue had them destroyed, how should they afterwards haue beene saued by the preaching of the Apostles?

If *Dimas* had beene hanged as a theefe, as soone as

euer

euer hee playd the theefe, how should hee haue beene
conuerted to Christ on the crosse, or how should
Christ haue beene glorified by his confession on the Luc.23.
crosse? If God had taken away Paul when hee had begun
first to persecute the Church, how should the Church
haue beene confirmed in the faith of Christ by the doc- Rom.1.
trine of Paul, as now it is? God is a gracious God, ie-
lous of his glory, and yet mindefull of his mercy, not
desiring the death of sinners, but rather that they
should be conuerted and liue. Let the same zeale bee
in you that is in God, who in his anger thinketh of his
mercy, and sheweth himselfe gracious to euery man.
Vbi pater familias tanta est diligentia, quanto putas esse debet ser-
uorum? Where the Master of the house is liberall, his
steward should not be hold-fast and miserable. *Vbi* Luc.16.
Deus benignus est, homo non debet esse austerus. Where
God is mercifull man should not be cruell. Euen in the Act.24.16.
workes of vertue (saith one) which consist in the meane
to exceed the meane, is to decline from the right hand, Matth.7.12.
and to fall into an extreame. *Be not too iust therefore*, no
not in Iustice itselfe, but iust in due measure of Iustice,
and vse moderation in all things. *Be iust*, but without
cruelty, iust without ouermuch feuerity, iust with equi-
ty, discretion and clemency. Bee iust in your religion, Mark.18.
but bee not too iust, leaning too much to the letter of
the Scripture, as though nothing were to bee allowed,
which is not found in the very letters and syllables of Matth.6.
the Scripture: but whatsoeuer is agreeing in sense to
the meaning of the Scripture, though it be not in the
expresse words of the Scripture, or is deduced from Eccl.12.
thence by necessary consequence, let it be receiued for
doctrine, and whatsoeuer is vsed in the practice of the
Church not disagreeing from the Scripture, let it goe Luc.2.
currant for discipline. *Be iust* in all duties of obedience,
but not too iust, but iust onely according to the equity

of obedience, which requireth you to give to *Cæsar* the things that are *Cæsar*, but not the things that are Gods, and to God the things that are Gods, but not the things that are *Cæsars*, but to every man, that which of right belongeth vnto him, tribute to whom tribute, custome
Rom.13. to whom custome, feare to whom feare, and honour to whom honour is due. For this is iust, and required of vs that are Subiects and liue vnder the obedience of lawes. Be iust likewise in your consciences, but be not too iust, be iust without feare, iust without pride, without singularity, without contempt of law and authority, be iust according to those rules of Christian equity and piety, which serue to guide the consciences. And to say all, and end all in one word, be iust in the whole course
Luc.1.6. of your liues, as *Ioseph* was, and as *Zacharie* and his wife
Act.24.16. were, *studying always to haue a cleere conscience* (as *Paul* did) both towards God and the world. *Iland whatsoever you would that men should do vnto you, doe you to them, and what you would not, that men should not vnto you, neither doe you to them.* For what measure you meete to others,
Matth.7.12. the same shall be remeet to you againe. *Vnusquisque talem indulgentiam accipiet ab Deo, qualem ipse præstiterit suis seruis*, every man shall receiue such fauour from God, as he himselfe beweth to his neighbour. The hundred
Matth.18. pence therefore that your neighbours doe owe to you, forgiue them, that the Lord God may forgiue you the ten thousand talents that you owe to him. *Fan if you*
Matth.6. *forgiue men their offences, your heauenly father shall forgiue you: but if you forgiue not, neither will he forgiue you. He that seeketh vengeance of his neighbour, shall finde vengeance of the Lord*, and he that will shew no mercy to him
Eccles.28. that slandereth at his mercy, he *shall haue iudgement without mercy at the hands of God. Be not too iust therefore, but let mercy haue pre-eminence in all things*, and in all the
Iac.2. actions of your liues aboue iustice. *Melius est redden-*

rationem Deo de nimia misericordia, quam de nimia seuritate. Chrisost. It is better to render an account to God of too much mercy, then of too much seuerity. As God Almighty therefore at all times and in all his workes enclineth more to mercy then to iustice, so I beseech you, as the children of God, *be merciful, as your heauenly father is merciful*, that when mercy and iustice shall meet together, and euery one bee rewarded with the one or the other, according to his workes, you may escape the dreadfull sentence of Gods most seuere iuiustice, which then shall be pronounced against all vnmercifull and cruell hearted people, & heare that most ioyfull and comfortable sentence of grace and glory which then shall be giuen to the vessels of mercy prepared to glory from the beginning of the world, by and thorough the precious death and passion of Christ Iesus the sonne of God, and the onely Sauiour and Redeemer of men; to whom with the Father &c.

FINIS.